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Imperialism and English Literature: Case Study of Rudyard Kipling's *Kim*

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Dedication

Our humble work

is dedicated to

our parents,

our brothers

and sisters.

Our close friends,

our grandparents,

and to all

the teachers of

English language.

Acknowledgement

First and foremost, all praise to Allah who gave us much patience and strength to prepare this study.

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Abstract

Imperialism is a policy in which a strong state tries to build an empire by dominating weak states in many fields. It is not restricted to the political and economic fields, but extended to the intellectual field. This dissertation attempts to shed light on Imperialism in Rudyard Kipling's *Kim*. In addition, it tries to reveal imperialistic intentions in literature and how Britain tried, in the name of civilization, to exploit India. Thus, the current study aims to demonstrate the relationship between Imperialism and English Literature. Therefore, it adopts the analytical method in order to analyze the imperialistic discourse in *Kim*'s novel and to illustrate the imperialist position of Kipling toward the Orientals, especially the Indians. This study also reveals that colonial discourses in literature are part of the European effort to control weak nations.

Key Words: Colonialism, English Literature, Imperialism, *Kim*.

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General Introduction

General Introduction

1. Background of the Study

Literature is a mirror of the society since it reflects its views, culture and beliefs. It is used as a means to portray and reflect real life as well as to convey messages and ideas that are related to the period in which it is written. In Victorian period, many writers sought to transfer their imperialist ideas indirectly through their writings to inculcate the idea that the west is superior and the east is inferior.

Imperialism is a kind of colonialism where a strong nation seeks to dominate other countries and it was practiced in Africa, Asia and the Middle East. In the late of the 19th century, Imperialism prevailed the world. Industrial revolution and nationalism were two main reasons that contributed to the emergence of Imperialism. The best example to explain this term is the British Imperialistic rule of India. Since India was the exporter of raw materials, the British were put their sights on it. As a result, India became one of the main British colonies. This British exploitation limited India's development and forced it to be dependent on Britain. As a result, Britain imposed its control over India.

Rudyard Kipling, being one of the prominent imperialist writers, encouraged and supported Imperialism and this is clear in his works such as “*The Man who wants to be a king*” and “*Kim*”.

In *Kim*'s novel, Kipling views Imperialism as an enlightenment for India, not as an exploitation. He was with British rule and through the events of *Kim*, he supports the idea that the white man must colonize and control India.

2. Statement of the Problem

Nowadays, Imperialism is still practiced in many fields of human life such as:

social, economic and cultural. Many writers used imperialism in their literary works such as Rudyard Kipling. So, this research will open the human mind to see the racism and repression which are made by imperialism, and it will illustrate the relationship between imperialism and literature.

3. The Aim of the Study

The present work aims to study the relationship between imperialism and English literature. Additionally, this paper aims to analyze the imperialistic discourse in *Kim*.

4. Research Questions

As an attempt to clarify the main concern of the dissertation, the following questions are raised:

1. What is the connection between imperialism and English literature?
2. To what extent is imperialism portrayed in Rudyard Kipling's *Kim*?
3. How did Rudyard Kipling embody Imperialism in *Kim*?

5. Methodology

The work will depend on the analytical approach to study the Imperialism and its relationship with English literature and to better understand the linguistic imperialism, as well as to analyze the colonial discourse in *Kim*'s novel and how Rudyard Kipling portrayed his imperialist attitude toward the Indians in it.

6. Structure of the Dissertation

The present dissertation is divided into three chapters. The first chapter will be

concerned with the theoretical background about imperialism which includes definition of imperialism, linguistic imperialism, imperialism versus colonialism and theories of imperialism. Moreover, a light will be shed on how literature contributed to the spread of Imperialism.

The second chapter will make an overview about *Kim* which includes a brief biography of Rudyard Kipling and his imperialism. Then, it will deal with summary of the novel, its themes and its main characters.

Through the third chapter, we will analyze the imperialism in *Kim* to show that literature, especially the novel, is not only a tool for pleasure, but it is connected to the real life and to the period in which it is written. Therefore, this chapter will analyze Imperialism from the viewpoint of *Kim* and to show the western attitude toward colonial India. It will also deal with Edward Said: *Kim* as imperialist novel.

Chapter One:

Imperialism and English Literature

Chapter One: Imperialism and English Literature

Introduction

Throughout history, the Europeans carried out imperialism to impose their control over others for money, power, and domination. Imperialism is not restricted to the political and economic fields, but it extended to the intellectual field. Many literary works in the Victorian era are characterized by imperialist thought. Therefore, this chapter will discuss imperialism and English literature. It will deal with an overview of imperialism and its relationship with literature.

1. Definition of Imperialism

Imperialism can be defined as the continuous attempt to dominate a country in several aspects (political, economic or cultural). According to Darwin (1997), it is divided into two types, formal and informal. Formal imperialism aims to take land by using direct political and military force to colonize it. On the other hand, informal imperialism uses indirect style, it usually depended on the economy but often with a hidden military threat, to dominate a country or a region. This type is evident through the expansion of strong Western countries into regions outside Europe (p. 614).

In “Imperialism, the Highest Stage of Capitalism” Lenin defined Imperialism as:

Capitalism in that stage of development in which the dominance of monopolies and finance capital has established itself; in which the export of capital has acquired pronounced importance; in which the division of the world among the international trusts has begun; in

which the division of all territories of the globe among the biggest capitalist powers has been completed (Lenin, 1999, p. 92).

Lenin defined Imperialism as a purely economic concept. He tried to define it in terms of its connection to capitalism, in which monopoly capitalism is the economic basis of imperialism. He also attempted to interpret and study Imperialism from the economic aspect.

According to Your Dictionary:

- The definition of imperialism is the practice of a larger country or government growing stronger by taking over poorer or weaker countries that have important resources.
- The policy and practice of forming and maintaining an empire in seeking to control raw materials and world markets by the conquest of other countries, the establishment of colonies, etc.
- The policy and practice of seeking to dominate the economic or political affairs of underdeveloped areas or weaker countries.
(Imperialism, n.d).

2. Linguistic Imperialism

According to Joshi (2014):

Linguistic imperialism, or language imperialism, refers to "the transfer of a dominant language to other people". The transfer is

essentially a demonstration of power—traditionally, military power but also, in the modern world, economic power—and aspects of the dominant culture are usually transferred along with the language. The meaning of linguistic imperialism includes the process of culture colonized, politics, economics, and language itself (para.4).

The global expansion of English language is a good example to elucidate linguistic imperialism. In this regard, in his book “Linguistic Imperialism”, Robert Phillipson discussed global education of English as a form of linguistic imperialism. He defined English linguistic imperialism as “the dominance asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages” (Phillipson, 1992, p. 47).

When the British Empire began to spread all over the world, English became the global language and it was used as an imperial tool by British colonialism. In addition to that, there is a relationship between imperialism and economy. Although many countries have won independence, they are still in economic dependence on the developed world. The dominance of English in science and technology, medicine, economy, and engineering has marginalized other languages. Thus, linguistic imperialism contributed to the spread of imperialism (Agyekum, 2018).

3. Imperialism versus Colonialism

Imperialism and Colonialism have the same meaning. They refer to the economic and political domination of a particular country. Therefore, it is difficult to distinguish between them, and the simple way to understand the difference between these two

concepts is to consider Imperialism as an idea while colonialism as the implementation of that idea (Hasa, 2016).

Imperialism means building an empire, it occurs when a country begins to use its power to control other countries by military force or diplomacy. It has two forms (formal and informal); therefore, it can exercise its power by sovereignty or indirectly, whereas Colonialism is the practice of domination over another country and the exploitation of its resources. It is the pursuit of extending regions and establishing settlements. In other words, in colonialism, a country attempts to overcome and control over other territories and its basic principle is repression (Hasa, 2016).

In the difference between Imperialism and Colonialism, “Edward Said states that: imperialism involves “the practice, the theory and the attitudes of a dominating metropolitan center ruling a distant territory” whereas colonialism involves ‘implanting of settlements on a distant territory” (Hasa, 2016).

4. Theories of Imperialism

They were divided into old and new theories.

4.1. Old Theories of Imperialism

The old theories of imperialism discussed the struggles of the powerful states over the colonies that were one of the main causes of the outbreak of the First World War. It was the period of the emergence of capitalism, the domination of monopolies and financial capital. The old theories are illustrated in the works of Marx, Luxemburg, Hobson, Rudolf Hilferding, Bukharin and Lenin.

4.1.1. Marx

The word imperialism did not appear in Marx's writings, "nor is there anything in his work that corresponds at all exactly to the concepts of imperialism advanced by later Marxist writers" (Brewer, 1990, p. 25). He presented the theory of capitalism and analyzed its impact on non-European societies. He "saw the relative backwardness of the non-European world, and its subjection to European masters, as a transient stage in the formation of a wholly capitalist world economy" (Brewer, 1990, p. 25).

Marx illustrated that capitalism divided society into two classes: the first is the capitalist class (the bourgeoisie) which consists of the owners of the means of production, the second is the working class (the proletariat). Capitalism is a system based on inequality, where capitalists exploited workers and deprived them of their rights and benefited at their expense (Wisman, 2015, pp.1-6).

Marx discussed that community analysis should begin with the structure of social relationships rather than individual choices or motivations. He stated that "In the social production [...], men enter into definite relations, [...] namely relations of production corresponding to a determinate stage of development of their material forces of production. The totality of these relations of production constitutes the economic structure of society" (Marx, 1976, as cited in Brewer, 1990, p.11).

According to Brewer (1990), Marx emphasized that the economic foundation eventually rules the various processes of life. According to him, the society is complex to be grasped in one step. We must separate the social relations and create an abstract representation of how they work. Through this way, we can present an interpretation of the genuine world (p.12).

4.1.2. Luxemburg

According to Brewer (1990), Rosa Luxemburg followed Marx's work in her approach more than Hilferding, Bukharin, and Lenin. She presented two different arguments. First, She saw that there is a defect in Marx's analysis of reproduction "which made it impossible to realize (i.e. to sell) goods corresponding to that part of surplus value destined to be reinvested, without having 'outside' (non-capitalist) buyers" (p.58), she thought that capitalism exists beside other patterns of production; therefore, she said that "capitalism is the first mode of the economy which is unable to exist by itself, which needs other economic systems as a medium and soil" (Luxemburg, 2003, p. 447). Second, "she followed Marx in arguing that capitalism was, in fact, surrounded by pre-capitalist economic formations and that competitive pressures drive capitalist firms and capitalist states to trade with these 'outside' economies and ultimately to break them up" (Brewer, 1990, p.58).

The Accumulation of Capital is the work of Rosa Luxemburg (1913) about imperialism. Her theory is adopted on the reproduction scheme of Marx. This scheme is the main sample of the capitalist system, in which surplus-value is used as capital, another capital is created and linked to the previous capital. To employ surplus-value as capital then is to collect capital. So, with each cycle, the capitalist system is expanded (Roll, 2011, p.15).

Luxemburg's theory was seen as a complement to Marx's theory of the development of new capitalism. The rules and relationships presented by Marx relate to the global economy, which is as a single capitalist social frame. According to this, "Rosa Luxemburg puts forward the view that the national economy cannot be comprehended as a specific socio-economic structure but is simply a section of the single global economy"

(Milios & Sotiropoulos, 2009, p. 15). As Luxemburg (1925) said that “Nothing today plays a more important role in political and social life than the contradiction between the economic phenomena, which every day unite all the peoples into a great whole” (as cited in Milios & Sotiropoulos 2009, p.15).

4.1.3. Hobson

Hobson was not Marxist, but he was against Imperialism and criticized it in his book “Imperialism: a Study (1902)”. Therefore, many Marxist writers were influenced by him such as Lenin. Hobson's imperialism was a polemic because of his view of imperialism in terms of high costs and low benefits. He also tried to explain the reasons for imperialist expansion and he said that “Imperialism is bad business, [...]. He backed the case up with other arguments; imperialism was bad for democracy[...], bad for the peoples subjected to foreign rule [...], bad for Britain's reputation” (Brewer,1990, p.74).

According to Hobson’s theory, overproduction and under-consumption are the economic reasons behind the emergence of imperialism. Therefore, the major European economic powers seek investment opportunities to achieve a high rate of profit. For this reason, they used their power to occupy weak countries to invest in it and to exploit their wealth (Mzingaizo, 2010, para. 2). As Brewer (1990) stated that Hobson “was committed to a theory of under-consumption in which excess saving leads to a chronic lack of demand. The idea that foreign investment can provide an outlet for surplus saving is a natural extension of this under-consumption theory” (p.74), and he illustrated that imperialism was in the interest of the imperialist state to avoid unemployment.

4.1.4. Rudolf Hilferding

Finance Capital (1910) by Rudolf Hilferding, is a Marxist work about the financial system, especially banks. Hilferding sought to analyze the development of capitalism and the interpretation of the global economy in his theory of 'Finance Capital' (Greitens, 2013). He explained the development of 'finance capital' and he presented it as the combination of banking, trade and industrial capital. He discussed that the era of separation between industrial and financial capital has disappeared (Ugurlu, n.d, p.5). The excerpt below provides an explanation of this development:

Finance capital signifies the unification of capital. The previously separate spheres of industrial, commercial and bank capital are now brought under the common direction of high finance, in which the masters of industry and of the banks are united in a close personal association. The basis of this association is the elimination of free competition among individual capitalists by the large monopolistic combines. (Hilferding, 1981, as cited in Ugurlu, n.d, p.6).

4.1.5. Bukharin and Lenin

According to Milios and Sotiropoulos (2009), Bukharin adopted Hilferding's assumptions about the hegemony of monopolies in his notions of the universal capitalist economy, and through this way, he reached the case of the amalgamation of monopoly capital and the country. He described this situation as a state monopoly trust. In this context, Bukharin (1972) said that "The economically developed states have already

advanced far towards a situation where they can be looked upon as big trust-like organizations or [...] state capitalist trusts” (as cited in Milios & Sotiropoulos, 2009, p. 21).

Imperialism was presented by Bukharin and Lenin in different terms. According to Bukharin, it is as an ideology and a policy. He (1972) said that, “we speak of imperialism as of a policy of finance capital. However, one may also speak of imperialism as an ideology” (p. 110).

Lenin tried to discuss the economic aspect of imperialism and the factors that led to the war. In Lenin’s approach, imperialism was a special stage in the development of capitalism and he defined it in his book as “the stage of the monopoly of capitalism” (Ugurlu, n.d, p. 7). His theory of imperialism embraces five basic features:

- 1) the concentration of production and capital has developed to such a high stage that it has created monopolies which play a decisive role in economic life; (2) the merging of bank capital with industrial capital, and the creation on the basis of this “finance capital”, of a financial oligarchy; (3) the export of capital as distinguished from the export of commodities acquires exceptional importance; (4) the formation of international monopolist capitalist associations which share the world among themselves; and (5) the territorial division of the whole world among the biggest capitalist powers is completed (Lenin, 1999, p. 92).

So, in describing imperialism as a stage of capitalism, as Gasper wrote, Lenin said that neo-imperialism was essentially an economic phenomenon and could not be explained only politically and ideologically (para.9).

The old theories of imperialism discussed capitalism and tried to explain imperial expansion in different ways. Marx introduced the approach of capitalism and he clarified the class division in society, and Hilferding addressed the question of money in Marxist theory. Hobson and Luxemburg interpreted imperial expansion in two different ways, while Lenin and Bukharin defined imperialism in different terms.

4.2. New Theories of Imperialism

The new theories of imperialism are illustrated in the work of Amin, Harvey, Panitch, and Gindin, who studied globalization from a new view. They clarified the dominance of the American empire and capitalist accumulation.

4.2.1. Amin

Amin is a famous writer at the School of Dependency. He attempts in his modern work to update and discuss American dominance and globalization. He also developed his idea of collective imperialism in three books and major articles. According to Amin, the struggle between the Triad may become sharp within the scope of collective imperialism (as cited in Stathakis, 2008, pp.114-115).

The U.S. as are weakening in economic terms may become even more aggressive. Europe, according to Amin, unlike the U.S., shares a different political tradition, giving more emphasis to social and political equality. In effect, I consider that Europe, Russia, China, and the South have the option of moving their own way and forming a multi-centre world, leaving aside the American hegemony altogether (Amin, 2006, as cited in Stathakis, 2008, p. 115).

4.2.2. Harvey

Harvey returns to Luxembourg to indicate that capitalism needs to use non-capitalist structures. But his view is different from Luxembourg and her hypothesis under-consumption. He goes to a hypothesis of over-accumulation. In fact, Capitalism is offered as a permanent state of over-accumulation, in need of finding the distance to expand, distance controlled by pre-capitalist structures, which may become capitalist. In other words, Harvey reinforces the idea of primitive accumulation, and he believes that it is the dominant theme of the new capitalism. Through this point, He looks at all aspects of the globalization plan (Stathakis, 2008, p. 116).

Furthermore, “Harvey identifies privatization and the inclusion of any new economic or geographical space into the market process as the real process of ‘primitive accumulation’” (Harvey, 2003 as cited in Stathakis, 2008, p. 117). He refers to the basis of neo-imperialist practice and symbolizes “the rise of international politics of neoliberalism and privatization, correlates with the visitation of periodic bouts of predatory devaluation of assets in one part of the world or another” (Harvey, 2003 as cited in Stathakis, 2008, p. 117).

4.2.3. Panitch and Gindin

Panitch and Gindin introduced a new theory based on the approach of Amin and Harvey, which includes the concept of class and state. They focus on the political side and criticize the theories that discuss imperialism in terms of the economy only. They see imperialism as a political idea that includes the formal and informal empire (Stathakis, 2008, p. 120).

The study then moves to the " American Empire", it produced a great historical background from the economic and cultural aspects of American capitalism, According to

Stathakis (2008), the American Empire “managed [...] to reconstruct the world order in ways that were not restricted to the “containment of communism” but were also aiming through “informal imperial rule” to open the world in cultural, political and economic terms” (p.121).

The new theories of imperialism sought to modify and develop the old theories because they were concerned in the neo-liberal era of global capitalism.

5. The Relationship between Literature and Imperialism

There is a close relationship between imperialism and literature, especially in the late nineteenth century. Many writers have used literature as a tool for the spread of imperialism. This is evident in Edward Said's book "*Culture and Imperialism*", where he attempted to analyze many literary works to illustrate the ideological uses of literature and imperialist intentions.

Imperialism was not limited to political and economic practice, but it extended to the intellectual field. Many western writers used literature as a means of exercising intellectual imperialism. Therefore, many literary works in the Victorian era can be described as imperialist texts because they serve colonial interests and present the white man as an ideal model who seeking to civilize the primitives.

English literature can become an effective weapon to soften the occupied peoples if it is taken as a tool to transfer moral values to the lower classes, as Gayatri Spivak said:

Literature might be the best complement to ideological transformation. The successful reader learns to identify implicitly with the value system figured forth by literature through learning to

manipulate the figures, rather than through (or in addition to) working out the argument explicitly and literally, with a view to reasonable consent. Literature buys your assent in an almost clandestine way, and therefore it is an excellent instrument for a slow transformation of the mind, for good or for ill; as medicine or as poison (as cited in Tarc, 2015, p. 51).

The literature of the era of empire presents the myth of charitable colonialism. It presents the European man who is intellectual and civilized who seeks to enlighten and educate third world countries. The most famous works of literature that supported Imperialism are Rudyard Kipling's *Kim* (1901) and Joseph Conrad's *Heart of Darkness* (1902).

Conclusion

As a conclusion, this chapter is mainly devoted to illustrating the idea of Imperialism which has been used in various forms throughout history. In addition, it attempts to put more emphasis on Imperialism theories and its development. It also pointed out that Imperialism is a hegemony that affects all fields. In the end, it studied the relationship between literature and Imperialism and showed that literature was used as a means of spreading Imperialism.

Chapter Two:

Kim's Overview

Chapter Two: *Kim's* Overview

Introduction

In the late nineteenth century, imperialism emerged in English literature, especially in novels. Therefore, we chose to discuss '*Kim* by Rudyard Kipling (1901)' as one of the most prominent imperialist novels of that period. Many literary critics see that *Kim* embodies imperialism, especially in support of Britain's exploitation of India, and makes readers discover the imperialist goals of the writer. Furthermore, this chapter provides an overview of *Kim*, mentioning: the biography and imperialism of the author, the plot summary, themes and characters.

1. A Biography of Rudyard Kipling

Joseph Rudyard Kipling is a writer, novelist, and poet. He was born on December 30, 1865, in Bombay, India. His mother was Alice Kipling and his father was John Lockwood Kipling. He was taken care of by a Hindu woman at the beginning of his childhood. At the age of six, he was sent to a British school where he faced some suffering, and at the age of sixteen, he reverted to India to work as a journalist. He then returned to England as a great writer in 1889. In 1892, He married Caroline Balestier and moved to Vermont where his daughters Josephine and Elsie were born. In 1896 he returned to England where his son John, who died during the First World War, was born (A study guide for Rudyard Kipling's *Kim*, 2016).

Kipling was distinguished by British patriotism and was known for his skills in storytelling and writing about India, notably *Kim's* novel (1901), which is one of his most famous works. Moreover, he is the first English writer to receive the Nobel Prize in 1907. He died on January 18, 1936 (A study guide for Rudyard Kipling's *Kim*, 2016).

2. Rudyard Kipling's Imperialism

Rudyard Kipling is one of the most famous authors and a strong defender of the British Empire. He believes that the empire is a means to keep stability and peace. In his view, British colonialism assisted to revoke slavery and build a civilization in underdeveloped countries (Gopen, 2014). He was a powerful proponent of imperialism, as Orwell described him “the prophet of British Imperialism in its expansionist phase” (as cited in Ferreira, 2017, p. 62).

Ferreira (2017) said that Orwell remarked that:

Kipling was the only English writer of his time to have added phrases to the language, such as “East is East, and West is West”, “The white man’s burden”, “What do they know of England who only England know?” and “He travels the faster who travels alone”. Orwell deeply regretted that Kipling had chosen to lend his genius to imperialism, thus becoming “a kind of enemy, a man of alien and perverted genius” (CW X 410). A great artist, even though an imperialist (pp. 67-68).

Although Kipling was of Indian origin, he was a great advocate of the imperialist elite. He saw World War I as a threat to Britain and its civilizing task. According to him, education, immigration, transportation, irrigation, and administration are five key points in imperialism to develop colonized regions (Gopen, 2014). Furthermore, Kipling referred to the less developed nations as “lesser breeds” and believed that order, discipline, sacrifice, and modesty were the basic qualities of the colonial governors (Rudyard Kipling, n.d).

Kipling saw that imperialism aims to culture, development, and peace, he did not see the economic exploitation of it. Therefore, he supported imperialism in most of his works, such as ‘*Kim*’, which was classified by Edward Said as a major work of

imperialism (Ferreira, 2017, pp. 65-68), and ‘*The man who will be king*’ which revealed flaws of imperial expansion and the vagueness of the empire (GradesFixer, 2018, para.1), as well as the poem of ‘*The White Man’s Burden*’, which carries a clear racist message but Kipling saw that it was to enlighten the indigenous people and to convey European culture to them (Dandini, 2010), as Ferreira (2017) said:

In fact, the widely-known poem "The White Man's Burden" (Collected 334-35) encapsulates Kipling's vision of the British Empire as a moral trusteeship for the welfare of "the silent, sullen peoples". The white man sacrifices his sons in their youth ("the best ye breed"), and paradoxically sends them to exile to "serve your captives" need", namely to wage "The savage wars of peace-/ Fill full the mouth of Famine / And bid the sickness cease", and to build bridges, ports, and roads out of the deep sense of duty and commitment to the progress of subject races (p. 63).

3. The Plot Summary of *Kim*

The novel takes place in British India between 1880 and 1890. It revolves around the boy Kim, a 13-year-old of Irish origin. He lost his parents and was raised by the keeper of an opium den of Lahore. Kim has the ability to integrate into different cultures through language and knowledge. Therefore, he is known as the ‘friend of all the world’. Kim meets a Lama from Tibet, who was asking about the Holy River that brings Enlightenment, he decides to accompany him as his student. He informs his friend Mahbub Ali that he is going with the Lama, Ali then asks him to convey some papers to an Englishman in Umballa. In the evening of their leaving, Kim observes two strangers in the house of Ali

and realizes that there is a danger, he then leaves with Lama (A study guide for Rudyard Kipling's Kim, 2016).

On the train journey to Umballa, Kim and Lama meet a farmer and his wife along with other characters who represent different cultures and languages. When they arrive, Kim delivers the papers of Ali to the Englishman who is a colonel in the army. He then spies on the Englishman and finds out that there is a war and realizes that the papers are linked to this issue. The next day, Kim and Lama meet with an old Indian soldier who fought on the side of Britain in previous years. Kim pretends to predict war. This man begins to doubt Kim's prophecy and asks him for more information. The old soldier then accompanies Kim and Lama to Grand Trunk Road (A study guide for Rudyard Kipling's Kim, 2016).

Finally, they arrive at the Grand Trunk Road, which is constructed by the East India Company. In the late evening, a covered carriage passes via Kim and Lama's place in which there is a rich old widow from Kulu, who is traveling to her daughter in the south. Kim uses his intelligence to attract the Lady to offer food and shelter to them. The Lady then asks the Lama to pray for her to have plenty of grandchildren in the future because he is a holy man (A study guide for Rudyard Kipling's Kim, 2016).

After a long time, the group decides to relax on the way. Nearby, Kim notices the flag of the English army - a green flag with a red bull - this reminds him of his father's prophecy about the red bull in a green field which is the sign of Kim's salvation. He then sneaks into army camps where he is captured by the Protestant Chaplain Mr. Bennett and a Catholic Chaplain Father Victor. This Later checks Kim's documents, which reveal that he is Irish and the son of soldier Kimball O'Hara. The priests refuse to let him travel with the Lama because he is white and the son of a soldier. The Lama sees no benefit in preventing

Kim from getting a better life and he leaves to follow his search for the Holy River although Kim does not want to leave him alone (A study guide for Rudyard Kipling's Kim, 2016).

Kim was placed under the control of a drummer boy, who physically and verbally maltreats him; however, Kim manages to send a letter to Mahbub Ali, asking him for help. A few days later, Father Victor receives a letter from the Lama informing him that he will pay for Kim's education at St. Xavier's, a Catholic school for white men. Ali arrives and attempts to convince Kim that going to St. Xavier's is the best for him. Later, Colonel Creighton, the man to whom Kim conveyed Ali's message in Umballa, arrives. He then admires in Kim's intelligence and wants to ultimately use him as a spy. Therefore, he goes with Kim to Lucknow- the place of St. Xavier's- where Kim meets the Lama who informs him that he is ready to fund his education and that he is staying at a Jain Temple in Benares (A study guide for Rudyard Kipling's Kim, 2016).

After a year in St. Xavier's, Kim spends his summer vacation on the road. He disguises in the form of a Hindu beggar when he finally meets with Mahbub Ali, who takes him as his assistant. He knows that Ali is a spy for the British army and that he is training him to become a spy of what is called the Great Game. In the horse camp where Kim hears two strangers planning to kill Ali, he quickly goes to Ali and warns him. After that, Creighton sends Kim to the Lurgan Sahib's house, a member of the Great Game as well, he and Chunder Mookerjee oversee Kim's training for espionage. Mookerjee then returns Kim to St. Xavier's and gives him a medicine kit as a gift (A study guide for Rudyard Kipling's Kim, 2016).

Kim passes his second year at school with success as a student, and he was training again during his holidays.

When Kim is sixteen, Mahbub Ali and Lurgan Sahib see that he is ready for his mission as a spy. After leaving school, the two men take him to learn some rituals and charms to protect him in his mission. They also give him the guise of a Buddhist priest, provide him with equipment for his journey and inform him of the secret code of their network "Son of the Charm". To further concealment and protection for Kim, Mahbub Ali suggests to reunite him with his friend the Lama. In addition, Kim suffers from an identity crisis in the form of a Buddhist priest, and he meets on his way a farmer from Punjab who begs him to treat his son. Kim goes to the farmer's house and cures the boy with medicines from his kit. After that, Kim meets the Lama again and he shows him a picture of the cycle of life which he has drawn himself (A study guide for Rudyard Kipling's Kim, 2016).

On the train, Kim encounters a member in the spy network who is under chase. He uses his persuasive skills to transform him into a Saddhu- a member of a sect of ascetic priests. The Lama believes that Kim has become capable to use spells and advises him to use it only for noble reasons. When they arrive, Kim sees Mookerjee waiting for him in the guise of a Hakim (doctor), who tells him that the northern border is threatened by five kings ruling the areas bordering British India and they are allying with Russia against Britain. Mukherjee asks Kim for help, so Kim convinces the Lama to travel northward (A study guide for Rudyard Kipling's Kim, 2016).

Finally, the three arrive in the north, where Kim finds wet weather is difficult in contrast to the Lama who is happy to return to a familiar environment to him. Meantime, Mookerjee chases the two enemy spies, he discovers that one of them is French and the other is Russian. He informs them that he is sent to welcome them. When he and the spies meet with Lama and Kim, the Russian spy sees the drawing of a wheel of life and asks the Lama to sell it to him. When the Lama rejects, the spy moves to take the paper by force

and rips it, the Lama gets angry and threatens the spy who strikes Lama in the face. Kim quickly runs and hits the spy. The spy servants flee with the luggage because they- as Buddhists- believe that beating of a holy man is a curse. Kim leaves the spies to Mookerjee's care and runs after the servants to convince them to hand him over the luggage because it belongs to two cursed men. He then goes to Shamlegh village and stays there in the house of a woman of Shamlegh. Then, the lama gets ill and decides to go back south to resume his search for the river. The woman of Shamlegh, in spite of receiving a rebuke from Kim for her, tries to seduce him, gives a stretcher to carry the Lama to the south. Kim thanks her and gives her a kiss on the cheek, he also informs her that he is not a priest (A study guide for Rudyard Kipling's Kim, 2016).

After a twelve-day trip, Kim and the Lama arrive at the Kulu woman's house, where Kim falls feverish. The old woman takes care of him until he is cured. Kim is happy to get the real mother figure. Mookerjee then hears that Kim is awake and in a good condition and relieves him from the documents and travels to submit them to the Colonel. After recovery and the end of the mission, Kim returns to the crisis of his identity and begin asking himself "What is Kim?" However, instead of feeling that he is separated from the world, he feels that he belongs to all people (A study guide for Rudyard Kipling's Kim, 2016).

During Kim's illness, Lama fasted for two days and nights to continue his meditation. Then, he wanted to go back to Kim and a voice told him about the place of his river. He informed Kim that his search is over and that he found the holy river and achieved enlightenment (A study guide for Rudyard Kipling's Kim, 2016).

4. Themes of the Novel

There are many themes can be deduced from Kim. Some of them: Equality and Unity, Imperialism, Orientalism and Identity.

4.1. Equality and Unity

The theme of unity and equality in the novel emerges through the Buddhist teachings of Tibetan Lama (A study guide for Rudyard Kipling's Kim, 2016). As he said to Kim, "To those who follow the Way there is neither black nor white, Hind nor Bhotiyal. We are all souls seeking to escape" (Kipling, 1901, p.218).

The theme of equality and unity in the novel also emerges through the wheel of life, which represents a Buddhist belief that all spirits are equally restricted in a cycle of repetition and rebirth. In addition, the Lama's achievement of enlightenment at the end of the novel symbolizes equality and unity in the Buddhist doctrine (A study guide for Rudyard Kipling's Kim, 2016).

Kipling also employs the theme of unity to show that imperialism united India. This emerges through the different backgrounds of the members of the Great Game- Creighton was an Englishman, Mookerjee was a Bengali, Mahbub Ali was an Afghan and Lurgan Sahib was of mixed race- who united to work as spies of the British Empire in India. This gives an ideal counterfeit image of a unified British India (A study guide for Rudyard Kipling's Kim, 2016).

4.2. Imperialism

In *Kim's* novel, imperialism can be considered as a theme since it is as a fundamental work of imperialism. Kipling shows that Britain is the ruling class that should control India. Moreover, he supports the imperialist presence in India and presents it as fruitful and positive. This is evident through the work of Indian characters as spies to serve the British Empire (A study guide for Rudyard Kipling's *Kim*, 2016).

4.3. Orientalism

Orientalism has been defined as the representation of Eastern world by the Western world, more deeply, as the study of language, culture, history, life, religion and traditions of Easterners by Western travellers, scholars, administrators, writers, artists and so on. Also, it is a term that is used by art historians literary and cultural Studies scholars to study, describe, and portray the Eastern world and its peoples (Azzouz & Belhacini, n.d, p. 11).

Kipling presented Indian life in *Kim* as derogatory orientalist stereotypes, as a barbaric and uncivilized people, as Said stated in his introduction to *Kim*:

Sihks are characterized as having a special 'love of money'; Hurree Babu equates being a Bengali with being fearful; when he hides the packet taken from the foreign agents, the Babu 'stowed the entire trove about his body, as only Orientals can (Said, 1993, p.150).

These derogatory stereotypes of Indians contrast with Kipling's presentation of the British as advanced and civilized. For example, when Lurgan tried to hypnotize Kim, Kim began to repeat the multiplication tables he had learned at school to counter. This was as an evidence by Kipling to show the British progress over Asian superstitions (A study guide for Rudyard Kipling's Kim, 2016).

4.4. Identity

Kim, an Irish orphan, lived in Lahore where he adapted to multiple cultures and languages in India, so he was called "a friend of all the world". He was a member of the colonized people; therefore, he suffered an identity crisis when he entered St. Xavier's school to become sahib- which is " (in India) sir; master: a term of respect used, especially during the colonial period, when addressing or referring to an European" (Sahib, n.d). At the end, Kim managed to live as a Sahib and as a member of the colonized people. Through this, Kipling managed to refer to a unified British India (A study guide for Rudyard Kipling's Kim, 2016)

5. Main Characters

5.1. Kim

Kim is the protagonist of the novel. He was born in Lahore, India, he grew up orphaned. His mother died at birth and his father, an Irish soldier, died of opium addiction. He was raised by the keeper of an opium den of Lahore. Kim was characterized by intelligence, strong observation, acute tongue, and humor and he loved games of deception

and prank. Although he was white, he grew up as an Indian citizen and had the ability to integrate into different cultures in India. Therefore, he was known as friend of the whole world.” In addition, Kim's skills and talents made him select for the role of a spy for the British government (A study guide for Rudyard Kipling's Kim, 2016).

The novel recounts the adventures of the boy Kim from the age of thirteen to seventeen. These adventures involve his journey with his friend the Lama across India in the seeking for the Holy River, his joining to the British school where he was trained to become a spy, and his assistance in rescue the British Empire from the Russian invasion (A study guide for Rudyard Kipling's Kim, 2016).

Throughout the novel, Kim suffers from an identity crisis as a member of the colonized people and his shift into “Sahib”—a member of the ruling class in India. Although Kim previously felt that he had no place in the world, he felt that he belonged to everyone (A study guide for Rudyard Kipling's Kim, 2016).

5.2. Mahbub Ali

Mahbub Ali is a famous horse dealer in India, an Afghan Muslim, and a close friend to Kim. He was the one who called Kim as “The Friend of All the World”. He was a member of the spying network for the British government of what was called the Great Game. It was he who sent Kim to deliver secret papers to Colonel Creighton as the first spy task for Kim. In addition, He trained Kim on spying when he was as his assistant during his school vacations (A study guide for Rudyard Kipling's Kim, 2016).

5.3. Teshoo Lama

Teshoo Lama is a Buddhist holy man. He has come to India in seeking of the Holy River to achieve Enlightenment where he meets Kim who accompanies him as his student. He spends his time in contemplation, therefore, he stays separated from material and human interests and he does not interact with people unless to preach the beliefs of Buddhism to them. Despite his separation, he could not hide his emotion toward Kim (A study guide for Rudyard Kipling's Kim, 2016).

The Lama possesses has a chart of “the wheel of life” which is a complicated portrait representing the Buddhist view of the existence. According to Buddhist doctrine, all spirits seek to escape from the cycle of life in order to join the great soul. The Lama tries not to surrender to his feelings and wants to remain separate from the world. But, when the Russian spy rips a picture of the wheel of life, the Lama gets angry and ready to begin violence. Through this incident, the Lama achieves the Enlightenment. In addition, his love for Kim prevents him from escaping to the great soul and chooses to go back to Kim and take care of him (A study guide for Rudyard Kipling's Kim, 2016).

5.4. Chunder Mookerjee

Hurree Chunder Mookerjee, also known as Babu, is a Bengali anthropologist and a member of the spying network of British India known as the Great Game. Mukherjee helped in the training of Kim as a British spy. Mukherjee, with Kim’s help, spoiled Russian spies' mission and managed to protect the northern border from the threat of the five kings (A study guide for Rudyard Kipling's Kim, 2016).

5.5. Colonel Creighton

Colonel Creighton is a British officer who supervises spies in the spy network of British India. He discovers Kim's skills and talents and oversees his education to invest him as a spy (A study guide for Rudyard Kipling's *Kim*, 2016).

5.6. Lurgan Sahib

Lurgan Sahib is a member of the Great Game and master of hypnotism. He also contributed to teaching Kim the craft of espionage (A study guide for Rudyard Kipling's *Kim*, 2016).

Conclusion

To sum up, through the analysis of the novel and its author, it can be deduced that *Kim* was written during the British colonialism period of India and that it reflected the life experiences and situations that Kipling went through. More importantly, Kipling was with British colonialism of India, therefore, he used *Kim* as a tool to support and spread Imperialism. The next chapter, then, would be specifically devoted to the analysis of imperialism in the novel.

Chapter Three:
Analysis of Imperialism in *Kim*

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Introduction

Imperialism was not only implemented by direct colonial practice, but also through literary texts, especially the novel. Furthermore, Imperialism and Orientalism are considered as major themes that appear in different fields of *Kim*'s novel. Thus, this chapter will present some quotes to analyze imperialism in *Kim* and will elucidate the western attitude toward colonial India. In addition, it will discuss imperialism in *Kim* from the perspective of Edward Said.

1. Imperialism in *Kim*

Rudyard Kipling's novel *Kim* contains a clear imperialist message. Throughout the novel, Kipling distorts the cultural situation of India to support the British presence in it. He presents a stereotypical description of the Indian people in order to prove the supremacy of the British administrators, and presents them as inferior, passive, stupid, barbarous and weak who need the Western enlightenment. In this way, through these contradictions, Kipling gives a portrayal of European superiority and native dependency and shows the British dominance over the natives (Hegemony of Empire over Orient: Rudyard Kipling's *Kim*, 2014, pp. 1688-1690).

In *Kim*, Kipling gives a derogatory stereotypical view to the natives in order to support the imperialistic endeavor of the British Empire to control the Indians and reject the native authority, as he says "the English held the Punjab" (Kipling, 1901, p. 1). He seeks to create a cultural difference between the white men as superior and Indians as inferior, as he states: "By Jove, they are not black people. I can do all sorts of things with

black people, of course” (Kipling, 1901, p. 229). He also asserts that “a Sahib is always a Sahib” (Kipling, 1901, p. 91) and cannot be equated with the Indian.

Throughout the novel, Kipling attempts to give a pattern of European superiority and native dependency. This is illustrated by the confrontation between the Lama and the museum curator of Lahore. The curator believes that his church authority is to teach the Lama, who is a Buddhist wise, as mentioned in *Kim*: “the labors of European scholars, who by the help of these and a hundred other documents have identified the Holy Places of Buddhism” (Kipling, 1901, p. 8). Since the curator has knowledge about Indian ritual, he represents the role of superiority by describing the Lama as helpless and in need of help “as a child” (Kipling, 1901, p. 8). This is confirmed by Kipling in his saying that “*Kim*’s shoulders bore all the weight of it—the burden of an old man, the burden of the heavy food-bag with the locked books” (Kipling, 1901, p. 276). He also tries to show how Indians are in need of British support through:

Here is a new book of white English paper: here be sharpened pencils two and three—thick and thin, all good for a scribe. Now lend me thy spectacles. The Curator looked through them. They were heavily scratched, but the power was almost exactly that of his own pair, which he slid into the lama's hand, saying: Try these (Kipling, 1901, p. 11).

In the above excerpt, the curator of the museum gives his spectacles and his English books to the Lama. In this way, Kipling tries to show the supremacy of British knowledge and power and how natives need it. Furthermore, Kipling shows the weakness of the Indians through the Lama's words to Kim, “Child- I have lived on thy strength as an old tree lives on the lime of a new wall” (Kipling, 1901, p. 277).

Kipling describes Indians as silent and helpless people and calls them as 'the other' to impose the British imperialist control over them. He also believes that the British are rational and capable of true values, while Indians are incapable to rule themselves because of their beliefs (Hegemony of Empire over Orients: Rudyard Kipling's *Kim*, 2014, p. 1691). As he (1901) mentions in *Kim*: "The Moslem Archbishop had been emphatic and over-arrogant" (p. 178).

In addition, Kipling embodies another impairment of natives by presenting a Yogi as a poor man who needing compassion:

He drove away the bull said the woman in an undertone. 'It is good to give to the poor.' She took the bowl and returned it full of hot rice. But my yogi is not a cow said Kim, gravely making a hole with his fingers in the top of the mound. A little curry is good, and a fried cake and a morsel of conserve would please him, I think (Kipling, 1901, p. 14).

But in India, Yogis are honorable and holy persons. On the other hand, British people attribute deficiencies to the natives in order to impose their supremacy and dominance over them (Hegemony of Empire over Orients: Rudyard Kipling's *Kim*, 2014, p. 1692).

Furthermore, Kipling states: "There is no sin so great as ignorance" (Kipling, 1901, p. 123). Therefore, he focuses on the need to get the knowledge to show the importance of British imperial authority. Equally, he says, "police are thieves and extortioners" (Kipling, 1901, p. 59), to show that native officials are tyrants. Therefore, he insists on the necessity of British power to rule the Indians.

2. Western Attitude toward Colonial India

Western administrators exercised imperial hegemony in India justifying their position with the claim that they were providing the advantages of civilization on the basis of their cultural, ethnic and material superiority (Hossain & Rahman, 2013). Therefore, the British came to India with the belief that Indians are inferior races and that a powerful European influence would illuminate the dark country. They have dealt with Indian culture as something of curiosity. It was viewed as strange and backward. The Indian studies were also seen only as an assistance to the British administration, as a source of the needful knowledge in order to contribute to the control of the land (Šumberová, 2006, p. 11).

Superiority and inferiority are two opposite terms. If the West represents superiority, the East represents inferiority. It is clear that the colonial writers wrote as they viewed themselves as superior. Therefore, they described in their writings the colonized, particularly the Indians, as a barbaric and inferior person (Hossain & Rahman, 2013, pp. 130-131). In this context, Müller stated: “when candidates for Indian Civil Service often viewed their future stay in India as a kind of exile in a country regarded as uninteresting and inferior” (as cited in Šumberová, 2006, p. 9).

Also, in explaining the problems of candidates for civil service in India, Müller said:

After they have passed their first examination for admission to the Indian Civil Service, and given proof that they have received the benefits of a liberal education, and acquired that general information in classics, history, and mathematics, which is provided at our Public Schools, and forms no doubt best and surest foundation for all more special and professional studies in later life, they suddenly find

themselves torn away from their old studies and their old friends, and compelled to take up new subjects which to many of them seem strange, outlandish, if not repulsive. Strange alphabets, strange languages, strange names, strange works of literature and laws have to be faced [...] not from choice, but from necessity (as cited in Šumberová, 2006, pp. 9-10).

The above excerpt illustrates the stereotypical attitude of Western intellectuals toward Indians. They despise Indian culture and consider it inferior to the European one.

Rudyard Kipling's *Kim* can be interpreted as a work that illustrates the absolute distinction between the white and the non-white during the period of British rule on the Indian subcontinent. The novel asserts the supremacy of the white men over the natives. Therefore, the different images and symbols in the novel show European dominance and how the Western attitude towards colonial India is transferred (Klass, 2011).

At the beginning of the novel, Kipling gives a symbol of British hegemony when he presents the boy Kim, who sits "in defiance of municipal orders, astride the gun Zam Zammah" (Kipling, 1901, p. 1). In addition, there was an Englishman as curator of the Museum of Anthropology in Lahore, which was "given up to Indian arts and manufactures, and anybody who sought wisdom could ask the curator to explain" (Kipling, 1901, pp. 3-4). The inequality between the British and the Indians is illustrated through presenting Kim as an example of British power over the Indians- the gun- and the English curator who controls the place of Knowledge (Klass, 2011).

Furthermore, Kipling presents the Lama as an example of the East who believes in British knowledge. The Lama turns to the English expert, who is an example of the West,

to obtain information about the Holy River. Through this, it seems that the ignorant East is under the British wing to gain knowledge (Klass, 2011). This is more shown when the curator of the museum presents his spectacles and a white note-book to the Lama as a symbol of “consolidating the justness and legitimacy of Britain's benevolent sway” (Said, 1993, p. 139).

Another symbol of British superiority and Indian weakness is the flag of the Irish regiment “the Red Bull on a Green Field” (Kipling, 1901, p. 34), which symbolizes the energy of the British and the passiveness of the Indians, and means “conquest and war against passive failures” (Sullivan, 1993 as cited in Klass, 2011).

In the novel, on a train trip to Umbala, Kipling presents the lama as a superstitious and ignorant holy man, who cannot even buy the ticket himself (Klass, 2011). He also gives a picture of the positive British influence on India's development when the Sikh craftsman tells the Lama that the train “is the work of the Government” (Kipling, 1901, p. 27).

Thus, as stated in the novel, Indians are inferior and uncivilized people and any cultural or technological development in India is Britain's gift. According to this, Carrington (1955) said:

If India was being wickedly exploited, certainly they [the English officials] were not the exploiters. It could not be denied, by anyone who took the trouble to inquire, that they were giving India internal security, communications, precautions against famine, irrigation, afforestation, even the rudiment of an educational system, on a scale that no other country in continental Asia or Africa could approach.

These young Englishmen had much to be proud of, and it was a matter of pride with Kipling to serve for seven years in this unselfish army (as cited in Šumberová, 2006, p. 15).

3. Edward Said: *Kim* as Imperialist Novel

“Post colonialism or postcolonial studies is an academic discipline featuring methods of intellectual discourse that analyze, explain, and respond to the cultural legacies of colonialism and imperialism” (Dash, 2016, p. 48). It revealed the European text's reliance on imperialist ideas and structures. Edward Said is a prominent writer and critic of the postcolonial period. In his book, “*Culture and Imperialism*” (1993), He attempted to analyze many literary works to reveal “the grave oppression and persecution practiced against the colonized peoples by imperialism and colonial discourse” (Hamadi, n.d, para.4). Rudyard Kipling's *Kim*'s novel is one of the colonial texts which analyzed by Edward Said in an essay entitled the “*Pleasures of Imperialism*”. His reading of *Kim* shows two fundamental views. First, Kipling is not writing from “ a dominating viewpoint of a white man in a colonial possession, but from the perspective of a massive colonial system whose economy, functioning, and history had acquired the status of a virtual fact of nature” (Said, 1993, p. 134). Second, when Kipling wrote *Kim*, the relationship between Indians and the British was changing. Despite Kipling's denial of India's opposition to the British rule, *Kim* remains a great literary work. As Said says, “We are naturally entitled to read *Kim* as a novel belonging to the world's greatest literature, free to some degree from its encumbering historical and political circumstances. [...], we must not unilaterally abrogate the connections in it,” (Said, 1993, p. 145).

Although Said is impressed by Kipling's narrative skill in describing India in *Kim*, he illustrates the fictitious picture that Kipling presented to India and revealed his support for imperialism and his belief in the fairness and effectiveness of British rule. Said (1993) says that the novel "depended on a long history of Anglo-Indian perspective, but also, in spite of itself, forecast the untenability of that perspective in its insistence on the belief that the Indian reality required, indeed beseeched British tutelage more or less indefinitely"(p.xxi). He also gives some positions of imperialism in the novel. For example, Kipling's reference to the Indian insurgency when the Old Indian soldier tells Kim and Lama that "a madness ate into all the Army, and they turned against their officers [...] but they chose to kill the Sahib's wives and children. Then came the Sahib's from over the sea and called them to most strict account" (Kipling, 1901, as cited in Said, 1993, p. 147). Thus the imperialist view emerges when "the native is naturally a delinquent, the white man a stern but moral parent and judge" (Said, 1993, p. 148). Another example of Kipling's Imperialism is the character of Mahbub Ali, who belongs to the people of Pathan, "a member of a people of eastern and southern Afghanistan and adjacent parts of Pakistan" (Merriam-Webster, n.d.). Kipling presents Mahbub Ali as a faithful helper to Colonel Creighton and a supporter of British rule. Kipling, on the other hand, does not provide us with "two worlds in conflict that he has studiously given us only one and eliminated any chance of conflict appearing altogether" (Said, 1993, p. 148).

Kipling shows no possibility of any resistance against imperialism, he embodies the surrender of the Indians and their consent of British rule in many cases, such as *Kim's* ability to roam across India freely without any kind of danger (Said, 1993, p. 159). Kipling also shows the Indians' approval to the British rule through the Kulu woman's praise of the European overseer when she said: "These be the sort to oversee justice. They know the

land and the customs of the land” (Kipling, 1901, as cited in Said, 1993, p. 148). Through this, he also shows that “Indians believed that English police officials knew the country better than the natives and that such officials--rather than Indian rulers- should hold the reins of power” (Said, 1993, p. 148).

Furthermore, Said's analysis of the novel reveals the clear distinction between East and West and shows the stereotypical picture that is given by Kipling to the Orientals, where he regards the Indians as “Other”, a silent object and unable to represent itself (Medrea, n.d, p. 375). Said (1993) also illustrates that Kipling "could not imagine an India in historical flux out of British control, he could not imagine Indians who could be effective and serious in what he and others of the time considered exclusively Western pursuits" (p. 153). As an example of the stereotypes that are used by Kipling to represent Indians: the two anthropologists, Mookerjee (Babu) and Colonel Creighton. Kipling portrays Mookerjee as a funny and non-serious man, while Creighton is efficient and serious. This racial discrimination is due to the fact that Mookerjee is not white (Medrea, n.d, p. 153). Kipling also presents Mookerjee in another stereotype when he “stows the entire trove about his body, as only Orientals can” (Kipling, 1901, as cited in Said, 1993, p. 150). Said elucidates that the division between white and non-white in India is clear and is referred to throughout *Kim*. In this context, Mistry (2005) says:

Within Kipling’s politics, race, and in particular, racial superiority, have a crucial role to play insofar as explaining the ‘hegemonic’ relations between Britain and its colonial subject. Kipling attempts to represent this colonial relationship through his protagonist Kim and the struggles he encounters in finding or creating an identity for himself. Kim’s ‘white blood’ is referenced in a number of places,

due to its significance in the context of India being a colony run by men who were essentially white (para. 5).

In addition, Said (1993) points out that Kipling's unfair view toward the Orientals was supported by “the authorised monuments of nineteenth-century European culture and the inferiority of non- white races” (p.151).

Conclusion

The main purpose of this chapter was to analyze the way Rudyard Kipling portrayed Imperialism in *Kim*'s novel. It focused on the analysis of the different attitudes of Imperialism in the novel through some extracts from *Kim*, the Western attitude toward India and the Edward Said perspective, in his book “*Culture and Imperialism*”, in order to highlight the imperialistic discourse and how it was included in the novel to subject the “other”. By the end of this chapter, it can be deduced that the novel produced specific methods that helped imperialists to control weak nations.

General Conclusion

General Conclusion

This study is concerned with the analysis of imperialism in Rudyard Kipling's novel *Kim* to illustrate the relationship between Literature and Imperialism in the late 19th and early 20th centuries, and to show that literature was used as a means of imperial expansion. It also sheds light on the way Kipling embodied his imperialist thought in *Kim* to dominate the Indians.

The present work was divided into three chapters. The first chapter was devoted to the study of Imperialism and English Literature in order to clarify of the linguistic imperialism of Victorian literature, and to prove that imperialism is a hegemony that effects on all fields. Moreover, special concern was given to the theories of imperialism and its leaders to study its development. In the second chapter, a clear overview of Kim novel, its writer and its various themes related to imperialism was provided in order to elucidate that Kim was written during the British colonialism period of India, and that Kipling was with British rule of India. The third chapter which was the practical part included different quotations from the novel to illustrate what is research about and to analyze the inserted colonial discourses in its events. Also, in this chapter, much emphasis had been put on the western attitude toward colonial India and Edward Said's analysis of Kim to show how powerful countries practiced Imperialism over the colonized people through literature.

In the relationship between literature and imperialism, it can be deduced that literature is used as a means of supporting and spreading imperialism because it is an effective tool to control the mind. For this, the imperialist writers integrated colonial discourses and imperialist ideas into literature to make readers (colonized people) believe

in the necessity of colonialism and imperialism to enlighten and civilize the country. Therefore, Rudyard Kipling presented the image of charitable colonialism that seeks to enlighten India. He also presented the British as a civilized and advanced people unlike the Indians as a barbaric and uncivilized people in need of British knowledge.

In fact, this study gives basic concepts that have great meaning and elucidates a lot about how the imperialist system works and affects in Rudyard Kipling's *Kim*.

As a conclusion, it can be said that Kipling, as a prominent and an imperialist writer, skillfully succeeded in portraying imperialism indirectly in *Kim* and that the colonial discourses in literature, especially in the novel, are part of the European work to control distant lands.

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الملخص

الإمبريالية هي السياسة التي تحاول فيها دولة قوية بناء إمبراطورية من خلال السيطرة على الدول الضعيفة في العديد من المجالات. لم تقتصر الإمبريالية على المجالات السياسية والاقتصادية، بل امتدت إلى المجال الفكري. تحاول هذه الدراسة تسليط الضوء على الإمبريالية في رواية روديارد كيبلينج "كيم". بالإضافة إلى ذلك، تحاول كشف النوايا الإمبريالية في الأدب وكيف حاولت بريطانيا، باسم الحضارة، استغلال الهند. وهكذا، تهدف الدراسة الحالية إلى إظهار العلاقة بين الإمبريالية والأدب الإنجليزي. لذلك، تعتمد على الطريقة التحليلية من أجل تحليل الخطاب الإمبريالي في رواية كيم وتوضيح الموقف الإمبريالي لكيبلينج تجاه الشرقيين، وخاصة الهنود. كما تكشف هذه الدراسة بأن الخطابات الاستعمارية في الأدب هي جزء من الجهد الأوربي للسيطرة على الدول الضعيفة.

الكلمات المفتاحية: الأدب الإنجليزي، الاستعمار، الإمبريالية، كيم.

Résumé

L'impérialisme est la politique d'un pays qui cherche à dominer les peuples faibles dans plusieurs domaines. L'impérialisme ne se limitait pas aux sphères politique et économique, mais s'étendait au domaine intellectuel. Cette dissertation essaie de faire la lumière sur l'impérialisme dans le roman de *Kim* de Rudyard Kipling. En outre, elle essaie de révéler les intentions impérialistes dans la littérature et comment la Grande-Bretagne a tenté, au nom de la civilisation, d'exploiter l'Inde. La présente étude vise à montrer la relation entre l'impérialisme et la littérature anglaise. Par conséquent, elle adopte la méthode analytique pour analyser le discours impérialiste dans le roman de *Kim* et pour illustrer la position impérialiste de Kipling vers les Orientaux, en particulier les Indiens. Cette étude révèle également que les discours coloniaux dans la littérature sont une partie de l'effort européen afin de contrôler les pays faibles.

Mots clés: Colonialisme, Impérialisme, Littérature Anglaise, *Kim*.